



A M O R C

The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The exigencies of daily living need in no way hamper the Rosicrucian student in his spiritual progress. Rather it is his responsibility to attempt conscientiously to put the teachings into practice, utilizing every available moment to this end. His sincerity and enthusiasm will be reflected in his daily living, benefiting himself and others. Dr. Tauler, venerable and beloved mystic of the 14th century, reiterated this when he said:



Many complain that they are so busied with outward things as to have no time to look inward. But let such, for every six steps they have to take outward in their daily duty, take one step inward, and observe their hearts, and their business will be to them no stumbling-block. Many are cloistered in body while thought and desire wander to and fro over the earth. But many others do, even amid the noise and stir of the market-place and the shop, keep such watch over their hearts, and set such ward on their senses, that they go unharmed, and their inner peace abides unbroken.

—DR. JOHANNES TAULER, 1300(?)–1361

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To the Members of the Esoteric Hierarchy, Greetings!

I am rather expecting someone to ask when I think the members of this class will find time to earn their daily bread and get their work done and still be able to carry out the program set forth in the last two or three lessons.

They will think it quite different in my own case. They will consider that my daily work is all Rosicrucian anyway and so it will make no difference whether I add a little more or take a little off. That is not true. It may seem that the program outlined leaves little time for anything other than the performance of Rosicrucian exercises. Perhaps it may even seem that I have recommended a course I could not follow myself. My work during the day and late in the evenings is much like that of any businessman at the head of any large institution. I have routine work throughout the day and other things in the evenings. I have hours for preparing monographs, answering mail, interviewing, looking at the work of other departments, planning, and keeping an interest in general activities. Yet I find time throughout the day to do all of the things that I have suggested to you and more.

Persons who see me in theaters, restaurants, or on the street, do not see me walking or talking in a manner that would indicate I am abnormal or peculiar. I am just a businessman, attending to business. That is the kind of reputation you must work for because it brings with it the confidence and trust and the friendship of others, even those not in any way interested in our organization. It is possible to carry on the Rosicrucian studies and practices without becoming peculiar in dress, looks, or daily habits.

What are we to think of persons who belong to constructive, uplifting, inspiring movements, but do not want to give their time or sacrifice any routine pleasure in order to make the most of their connections? The average Christian is sincere and enthusiastic about his religion and his church. Why should we not have the same spirit of enthusiastic interest as Rosicrucian members? While we are not a church, we are carrying out a program as the churches are, and we are trying to bring man a greater realization of himself as part of the Cosmic plan.

Throughout the ages there have been those ready to sacrifice their lives to support their religion, defend their faith, or uphold their ideals. Long before Jesus' sacrifice for his convictions, thousands of others gave their time, property, and lives in order that the spirit of their school, religion, or philosophy might not be lost.

Should Rosicrucians be any different?



If the study and practice of Rosicrucian teachings are worth anything at all to an individual, they are worth all the

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attention and time that an individual can give to them. If thinking along Rosicrucian lines is good for one night, then the same constructive and helpful thinking ought to be good every night. If it is worth while putting any effort into your instruction, surely it is worth while to practice the principles and demonstrate them in your own life and in the lives of others.

Have you ever considered what this world would be if, throughout the ages, men and women had not been willing to sacrifice their time and their own pleasure and comfort to advance and promote the ideas which they held to be true and valuable? If the inventor of things for our comfort had decided his work was done when he had made a few plans for others to carry out, we probably would not have any of the things now contributing to man's unfoldment, comfort, and blessing.

We do not ask our members to sacrifice their lives, their worldly wealth, social position, or give up religious or political ambitions in order to carry out the principles of the Rosicrucian teachings. What we do ask is a degree of inner sincerity, that having recognized the worth of certain principles they will conscientiously attempt to carry them into practice. We want members not only to feel that they belong to something where there is harmony and peace, but also to feel that a responsibility rests upon them as a result of that association. When a stranger or friend can be helped, or his health improved through what they have, they should at least recommend that he join with them. Such missionary work is not a thing to be ashamed of. Think how bravely and sincerely men and women of the Salvation Army face ridicule, contempt, and rebuff in their missionary work! We do not ask our members to do this sort of thing. We do not want to stand out among persons in any way other than that of superior thought and action. We want members to be successful and happy in life to such an extent that others may realize from their example that there is something deep and wonderful in this study to have such an effect on the lives of our members.

If the Rosicrucian ideals are uppermost in your mind day and night as a secret, reverential part of your spirit, you are going to find that year in and year out, in the most unexpected and natural ways, you and those with whom you come in contact will benefit. The success, power, and beauty of our organization does not depend upon money or the constant sacrifices of members for its growth and development.

Money will buy bricks, stones, buildings, grounds, trees, and shrubbery, but it will not buy the devotion, inspiration, faith, hope, and happiness that we seek to inspire in the lives of our members. Even a more rapidly growing membership would not enable us to do greater work than we are now



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doing. Our growth in membership must be moderate so that we can classify, study, analyze, and properly prepare them. Members who are not prepared and who are not putting the principles into practice are of no value to our organization so far as its true aims and purposes are concerned. If we have five members in a city living their lives rightly and doing all they can to practice our teachings, we can accomplish more than with twice that number who are merely nominal in their membership.

The purpose, therefore, of urging a definite routine and emphasizing sincerity, loyalty, and helpfulness is not one of seeking to increase membership or to make a show; but rather to make your lives happy, successful, and efficient in helping others and in ridding the world of evil.

If you follow the routine outlined in these last few weeks from morning till night and throughout the night, you are sure to benefit. And why isn't this possible? The individual who studies art in order to master the subject and to do something with it is proud of the fact that from the time he gets up in the morning until he goes to bed, he thinks, talks, lives art, and simply has nothing else in mind.

Think of the minutes in every day when no definite thoughts are in your mind, when you are doing routine things. Such minutes you could use to develop your Rosicrucian ideals and principles. Some of these minutes could be spent in thinking about Rosicrucian principles. You do not have to start reading your monographs all over again. You can think about any one of the subjects and come to a better realization of what it means in your life and in the lives of others. You can think about the soul and its manifold qualities. You can think about the Cosmic and its wonderful powers; you can think about God and the many blessings He gives us daily; or you can think of children and how you can help them to understand things better by looking at them from the right point of view. You can think of the sick friend or acquaintance and send a treatment.

Another thing you can do at such times is to analyze yourself. Ask yourself one or two questions and then see if you can answer them. Take such questions as: Why am I here? What is my life's duty? What special mission can I fulfill that will make me loved and protected? What is truth? What is culture development? What would I like to be in my next incarnation? How can I prepare for it now? What can I do to improve my health? What can I do to bring more happiness into my home? What can I do to give a little more service to my customers in my business and make them happier? What can I do to help bring peace into the world and get rid of the idea of war? What can I do for some



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unfortunate who may not have the proper meals or the proper clothing? A thousand questions like these can be answered or analyzed every week. Each minute spent in thinking about them will bring its reward and will help to maintain Cosmic attunement.

This is what I mean by living the life throughout the day without interfering with your obligations to your family, your business, or your community. It will not make you a fanatic, but it will make you an enthusiast; and there is a big difference between the two. The fanatic goes so far in the wrong way that he upsets all the good he might otherwise do by interfering with the normal, healthy growth of his ideals and ideas. The enthusiast labors long and interestedly at his hobby and the things he likes to do and always accomplishes a great deal and is always happy in doing it. Carry out my suggestions during the coming week and see if they do not make a better week, a different, happier and more contented week. I shall have something more to say on this subject in the next lesson.

May Peace Profound abide with each of you.

Fraternally,

YOUR CLASS MASTER



Summary of This Monograph



Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ If the study and practice of the Rosicrucian teachings are worth anything at all to an individual, they are worth all the attention and time that he can give to them.
- ¶ The Order does not ask great sacrifices of the member, but it does ask a degree of inner sincerity and a conscientious attempt to put the teachings into practice.
- ¶ Members should feel that *a responsibility rests upon them* because of their affiliation with the Order. Five practicing members are worth more than twice that number who are merely nominal in their membership.
- ¶ If the Rosicrucian ideals are uppermost in your mind, you and those with whom you come in contact will benefit in the most unexpected and natural ways.
- ¶ Every available moment can be spent in developing understanding of Rosicrucian ideals and principles by thinking about subjects developed in the monographs, or trying sincerely to analyze yourself.



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San Jose, California, U. S. A.
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